

The Permanent Instruction of the **Alta Vendita**

This little booklet examines *The Permanent Instruction of the Alta Vendita*—the once secret papers of the Masons which outline a plan to subvert the Catholic Church. The author quotes the actual Masonic document, which both Pope Pius IX (1846-1878) and Pope Leo XIII (1878-1903) asked to be published. This document describes the Masons' diabolical strategy to destroy the Church by infecting her leaders with Liberal ideas. In this way, Catholics would be promulgating Masonic ideals under the mantle of seemingly legitimate Catholicism. The book describes how far the plot has succeeded, and it includes an appendix detailing the aims of Freemasonry, as well as Leo XIII's denunciation of that society. It also contains the famous *Oath Against Modernism* required by Pope St. Pius X of all clergy, plus an official prayer for the conversion of Freemasons. This dynamic little booklet gives the reader an awareness of the dangers posed by Freemasonry and will expose the truth about the secret aims of this powerful secret organization.

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The Permanent Instruction of the **Alta Vendita**

JOHN
VENNARI



**A Masonic Blueprint
for the Subversion of
The Catholic Church**

This little bombshell exposes the truth about the once-secret papers of the *Alta Vendita*, which lay out a Masonic blueprint for the subversion of the Catholic Church. The booklet quotes the actual *Alta Vendita* document, examines how far the Masonic plan has succeeded, cites Papal denunciations of Freemasonry and gives advice on how Catholics should respond to this grave spiritual danger. Therefore, we are making this booklet available at the lowest possible prices for quantity distribution in order to reach as many people as possible. The issue is the salvation of souls and peace in the world.

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The Permanent Instruction of the **ALTA VENDITA**

The Permanent Instruction of the ALTA VENDITA

A MASONIC BLUEPRINT FOR THE
SUBVERSION OF THE CATHOLIC CHURCH

By

John Vennari

EDITOR OF CATHOLIC FAMILY NEWS

"For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."

—Ephesians 6:12

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"Our ultimate end is that of Voltaire and of the French Revolution—the final destruction of Catholicism, and even of the Christian idea."

—From *The Permanent Instruction*
(See p. 6).

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The Permanent
Instruction of the
ALTA VENDITA

THE PERMANENT INSTRUCTION OF THE ALTA VENDITA

FEW Catholics know of *The Permanent Instruction of the Alta Vendita*, a secret document written in the early 19th century that mapped out a blueprint for the subversion of the Catholic Church. The *Alta Vendita* was the highest lodge of the *Carbonari*, an Italian secret society with links to Freemasonry and which, along with Freemasonry, was condemned by the Catholic Church.¹ Fr. E. Cahill, S.J. in his book *Freemasonry and the Anti-Christian Movement* states that the *Alta Vendita* was "commonly supposed to have been at the time the governing centre of European Freemasonry."² The *Carbonari* were most active in Italy and France.

In his book *Athanasius and the Church of Our Time*, Bishop Rudolph Graber quoted a Freemason who declared that "the goal [of Freemasonry] is no longer the destruction of the Church, but to make use of it by infiltrating it."³

In other words, since Freemasonry cannot completely obliterate Christ's Church, it plans not only to eradicate the influence of Catholicism in society, but also to use the Church's structure as an instrument of "renewal," "progress" and "enlightenment" to further many of its own principles and goals.

An Outline

The strategy advanced in *The Permanent Instruction of the Alta Vendita* is astonishing in its audacity and cunning. From the start, the document tells of a process that will take decades to accomplish. Those who drew up the document knew that they would not see its fulfillment. They were inaugurating a work that would be carried on by succeeding generations of the initiated. *The Permanent Instruction* says, "*In our ranks the soldier dies and the struggle goes on.*"

The *Instruction* called for the dissemination of liberal ideas and axioms throughout society and within the institutions of the Catholic Church so that laity, seminarians, clerics and prelates would, over the years, gradually be imbued with progressive principles.

In time, this mind-set would be so pervasive

that priests would be ordained, bishops would be consecrated and cardinals would be nominated whose thinking was in step with the modern thought rooted in the French Revolution's *Declaration of the Rights of Man* and other "Principles of 1789" (equality of religions, separation of Church and State, religious pluralism, etc.).

Eventually, a Pope would be elected from these ranks who would lead the Church on the path of "enlightenment" and "renewal." They stated that it was not their aim to place a Freemason on the Chair of Peter. Their goal was to effect an environment that would eventually produce a Pope and a hierarchy won over to the ideas of liberal Catholicism, all the while believing themselves to be faithful Catholics.

These Catholic leaders, then, would no longer oppose the modern ideas of the Revolution (as had been the consistent practice of the Popes from 1789 until 1958—the death of Pope Pius XII—who condemned these liberal principles) but would amalgamate them into the Church. The end result would be a Catholic clergy and laity marching under the banner of the Enlightenment, all the while thinking they are marching under the banner of the Apostolic keys.

Is It Possible?

For those who may believe this scheme to be too far-fetched—a goal too hopeless for the enemy to attain, it should be noted that both Pope Pius IX and Pope Leo XIII asked that *The Permanent Instruction* be published, no doubt in order to prevent such a tragedy from taking place.

However, if such a dark state of affairs would ever come to pass, there would obviously be three unmistakable means of recognizing it:

1) It would produce an upheaval of such magnitude that the entire world would realize that there had been a major revolution inside the Catholic Church in line with modern ideas. It would be clear to all that an "updating" had taken place.

2) A new theology would be introduced that would be in contradiction to previous teachings.

3) The Freemasons themselves would voice their cock-a-doodle of triumph, believing that the Catholic Church had finally "seen the light" on such points as equality of religions, the secular state, pluralism and whatever other compromises had been achieved.

The Authenticity of the Alta Vendita Documents

The secret papers of the *Alta Vendita* that fell into the hands of Pope Gregory XVI embrace a period that goes from 1820 to 1846. They were published at the request of Pope Pius IX by Cretineau-Joly in his work *The Roman Church and Revolution*.⁴

With the brief of approbation of February 25, 1861, which he addressed to the author, Pope Pius IX guaranteed the authenticity of these documents, but he did not allow anyone to divulge the true members of the *Alta Vendita* implicated in this correspondence.

The full text of the *Permanent Instruction of the Alta Vendita* is also contained in Msgr. George E. Dillon's book, *Grand Orient Freemasonry Unmasked*. When Pope Leo XIII was presented with a copy of Msgr. Dillon's book, he was so impressed that he ordered an Italian version to be completed and published at his own expense.⁵

In the Encyclical *Humanum Genus* (1884), Leo XIII called upon Catholic leaders to "tear off the mask from Freemasonry and make plain to all what it really is."⁶ The publication of these documents is a means of "tearing off the mask."

And if the Popes asked that these letters be published, it is because they wanted all Catholics to know the secret societies' plans to subvert the Church from within—so that Catholics would be on their guard and, hopefully, prevent such a catastrophe from taking place.

The Permanent Instruction of the *Alta Vendita*

What follows is not the entire *Instruction*, but the sections that are most pertinent to our discussion. The document reads (with emphasis added):

Our ultimate end is that of Voltaire and of the French Revolution—the final destruction of Catholicism, and even of the Christian idea. . . .

The Pope, whoever he is, will never come to the secret societies; it is up to the secret societies to take the first step toward the Church, with the aim of conquering both of them.

The task that we are going to undertake is not the work of a day, or of a month, or of a year; it may last several

years, perhaps a century; but in our ranks the soldier dies and the struggle goes on.

We do not intend to win the Popes to our cause, to make them neophytes of our principles, propagators of our ideas. That would be a ridiculous dream; and if events turn out in some way, if Cardinals or prelates, for example, of their own free will or by surprise, should enter into a part of our secrets, this is not at all an incentive for desiring their elevation to the See of Peter. That elevation would ruin us. Ambition alone would have led them to apostasy, the requirements of power would force them to sacrifice us. What we must ask for, what we should look for and wait for, as the Jews wait for the Messiah, is *a Pope according to our needs* . . .

With that we shall march more securely towards the assault on the Church than with the pamphlets of our brethren in France and even the gold of England. Do you want to know the reason for this? It is that with this, in order to shatter the high rock on which God has built His Church, we no longer need Hannibalian vinegar, or need gunpowder, or even need our arms. We have the little finger of the

successor of Peter engaged in the ploy and this little finger is as good for this crusade as all the Urban IIs and all the Saint Bernards in Christendom.

We have no doubt that we will arrive at this supreme end of our efforts. But when? But how? The unknown is not yet revealed. Nevertheless, as nothing should turn us aside from the plan drawn up, and on the contrary everything should tend to this, as it is early as tomorrow success were going to crown the work that is barely sketched, we wish in this instruction, which will remain secret for the mere initiates, to give the officials in the charge of the supreme Vents [odges] some advice that they should instill in all the brethren, in the form of instruction or of a memorandum . . .

Now then, to assure ourselves a Pope of the required dimensions, it is a question first of *shaping for this Pope a generation worthy of the reign we are dreaming of*. Leave old people and those of a mature age aside, go to the youth, and if it is possible, even to the children.

You will contrive for yourselves, at little cost, a reputation as good Catholics and pure patriots.

This reputation will put access to our doctrines into the midst of the young clergy as well as deeply into the monasteries. In a few years, by the force of things, this young clergy will have over-run all the functions: they will form the sovereign council, they will be called to choose a Pontiff who should reign. And this Pontiff, like most of his contemporaries, will be necessarily more or less imbued with the [re-volutionary] Italian and humanitarian principles that we are going to begin to put into circulation. It is a small grain of black mustard that we are casting to the ground, but the sunshine of justice will develop it up to the highest power, and you will see one day what a rich harvest this small seed will produce.

In the path that we are laying out for our brethren there are found great obstacles to conquer, difficulties of more than one kind to master. They will triumph over them by experience and by clear-sightedness, but the goal is so splendid that it is important to put all the sails to the wind in order to reach it. You want to revolutionize Italy, look for the Pope whose por-

trait we have just drawn. You wish to establish the reign of the chosen ones on the throne of the prostitute of Babylon: *let the clergy march under your standard, always believing that they are marching under the banner of the Apostolic keys.* You intend to make the last vestige of tyrants and the oppressors disappear: lay your snares [nets] like Simon Bar Jona: lay them in the sacristies, the seminaries and the monasteries rather than at the bottom of the sea: and if you do not hurry, we promise you a catch more miraculous than his. The fisher of fish became the fisher of men, you will bring friends around the Apostolic Chair. You will have preached *a revolution in tiara and in cope, marching with the cross and the banner* a revolution that will need to be only a little bit urged on to set fire to the four corners of the world.'

It now remains for us to examine how successful this design has been.

The Enlightenment, My Friend, Is "Blowin' in the Wind"

Throughout the 19th century society had become increasingly permeated with the liberal principles of the Enlightenment and the French Revolution to the great detriment of the Catholic Faith and the Catholic State. The supposedly kinder and gentler notions of religious pluralism, religious indifferentism, a democracy which believes all authority comes from the people, false notions of liberty, separation of Church and State, interfaith gatherings and other novelties were gripping the minds of post-Enlightenment Europe infecting statesmen and churchmen alike.

The Popes of the 19th century and early 20th century waged war against these dangerous trends in full battle dress. With clear-sighted presence of mind rooted in an uncompromised certitude of Faith, these Popes were not taken in. They knew that evil principles, no matter how honorable they may appear, cannot bear good fruit, and these were evil principles at their worst, since they were rooted not only in heresy, but in apostasy.

Like commanding generals who recognize the duty to hold their ground at all cost, these

Popes aimed powerful cannons at the errors of the modern world and fired incessantly. The Encyclicals were their cannonballs, and they never missed their target.⁴

The most devastating blast came in the form of Pope Pius IX's monumental 1864 *Syllabus of Errors*, and when the smoke cleared, all involved in the battle were in no doubt as to who was on what side. The lines of demarcation had clearly been drawn. In this great *Syllabus*, Pius IX condemned the principal errors of the modern world, not because they were modern, but because these new ideas were rooted in pantheistic naturalism and were therefore incompatible with Catholic doctrine as well as being destructive to society.

The teachings in the *Syllabus* were counter Liberalism, and the principles of Liberalism were counter *Syllabus*. This was unquestionably recognized by all parties. Father Denis Fabey referred to this showdown as Pius IX vs. the Pantheistic Deification of Man.⁵ Speaking for the other side, the French Freemason Ferdinand Buisson likewise declared: "A school cannot remain neutral between the *Syllabus* and the Declaration of the Rights of Man."⁶

"Liberal Catholics"

Yet the 19th century saw a new breed of Catholic who utopianly sought a compromise between the two. These men looked for what they believed to be "good" in the principles of 1789 and tried to introduce them into the Church. Many clergymen infected by the spirit of the age were caught into this net that had been cast into the sacristies and into the seminaries. They came to be known as "Liberal Catholics." Pope Pius IX remarked that they were the worst enemies of the Church. Despite this, their numbers increased.

Pope St. Pius X and Modernism

This crisis peaked around the beginning of the 20th century when the Liberalism of 1789 that had been "blown in the wind" swirled into the tornado of Modernism. Fr. Vincent Miceli identified this heresy as such by describing Modernism's "trinity of parents." He wrote:

- 1) Its religious ancestor is the Protestant Reformation,
- 2) Its philosophical parent is the Enlightenment,

- 3) Its political pedigree comes from the French Revolution.¹¹

Pope St. Pius X, who ascended to the papal chair in 1903, recognized Modernism as a most deadly plague that must be arrested. He wrote that the most important obligation of the Pope is to insure the purity and integrity of Catholic doctrine, and he further stated that if he did nothing, then he would have failed in his essential duty.¹²

St. Pius X waged a war on Modernism, issued an Encyclical (*Pascendi*) and a Syllabus (*Lamenable*) against it, instituted the Anti-Modernist Oath to be sworn by all priests and theology teachers, purged the seminaries and universities of Modernists and excommunicated the stubborn and unrepentant.

St. Pius X effectively halted the spread of Modernism in his day. It is reported, however, that when he was congratulated for having eradicated this grave error, St. Pius X immediately responded that despite all his efforts, he had not succeeded in killing this beast, but had only driven it underground. He warned that if Church leaders were not vigilant, it would return in the future more virulent than ever.¹³

Curia on the Alert

A little-known drama that unfolded during the reign of Pope Pius XI demonstrates that the underground current of Modernist thought was alive and well in the immediate post-Pius X period.

Father Raymond Dulac relates that at the secret consistory of May 23, 1923, Pope Pius XI questioned the thirty Cardinals of the Curia on the timeliness of summoning an ecumenical council. In attendance were such illustrious prelates as Cardinals Merry del Val, De Lai, Gasparri, Boggiari and Billot. The Cardinals advised against it.

Cardinal Billot warned, "The existence of profound differences in the midst of the episcopacy itself cannot be concealed. . . . [They] run the risk of giving place to discussions that will be prolonged indefinitely."

Boggiari recalled the Modernist theories from which, he said, a part of the clergy and of the bishops were not exempt. "This mentality can incline certain Fathers to present motions to introduce methods incompatible with Catholic traditions."

Billot was even more precise. He expressed his fear of seeing the council "maneuvered" by

'the worst enemies of the Church: the Modernists, who are already getting ready as certain indications show, to bring forth *the revolution in the Church, a new 1789*.'⁴

In discouraging the idea of a council for such reasons, these Cardinals showed themselves more apt at recognizing the 'signs of the times' than all the post-Vatican II theologians combined. Yet their caution may have been rooted in something deeper. They may also have been haunted by the writings of the infamous Maritain, the excommunicated Canon Roca (1830-1893) who preached revolution and Church 'reform' and who predicted a subversion of the Church that would be brought about by a council.

Canon Roca's Revolutionary Ravings

In his book *Athanasius and the Church of Our Time*, Bishop Graber refers to Canon Roca's prediction of a new, enlightened Church which would be influenced by 'the socialism of Jesus and the Apostles.'⁵

In the mid-19th century, Roca had predicted: 'The new church, which might not be able to retain anything of Scholastic doctrine and the original form of the former Church, will nev-

ertheless receive consecration and canonical jurisdiction from Rome.' Bishop Graber, commenting on this prediction, remarked: 'A few years ago this was still inconceivable to us, but today . . . ?'⁶

Canon Roca also predicted a liturgical 'reform'. With reference to the future liturgy, he believed 'that the divine cult in the form directed by the liturgy, ceremonial, ritual and regulations of the Roman Church will shortly undergo a transformation *at an ecumenical council*, which will restore to it the venerable simplicity of the golden age of the Apostles in accordance with the dictates of conscience and modern civilization.'⁷

He foretold that through this council will come 'a perfect accord between the ideals of modern civilization and the ideal of Christ and His Gospel. This will be the consecration of the New Social Order and the solemn baptism of modern civilization.'⁸

Roca also spoke of the future of the Papacy. He wrote: 'There is a sacrifice in the offing which represents a solemn act of expiation. The Papacy will fall; it will die under the hal- lowed knife which the fathers of the last council will forge. The papal caesar is a host [victim] crowned for the sacrifice.'⁹

Roca enthusiastically predicted a "new religion," "new dogma," "new ritual," "new priesthood." "He called the new priests 'progressists' [sic] he speaks of the suppression of the soatane [cassock] and the marriage of priests."¹⁹

Chilling echoes of Roca and the *Alta Vendita* are to be found in the words of the Rosicrucian Dr. Rudolph Steiner, who declared in 1910: "We need a council and a Pope to proclaim it."²⁰

The Great Council that Never Was

Around 1948, Pope Pius XII, at the request of the staunchly orthodox Cardinal Ruffini, considered calling a general council and even spent a few years making the necessary preparations. There is evidence that progressive elements in Rome eventually dissuaded Pius XII from bringing it to realization since this council showed definite signs of being in sync with *Humani Generis*. Like this great 1950 encyclical, the new council would combat "false opinions which threaten to undermine the foundations of Catholic doctrine."²¹

Tragically, Pope Pius XII became convinced that he was too advanced in years to shoulder

this momentous task and he resigned himself to the idea that "this will be for my successor."²²

Roncalli to "Consecrate Ecumenism"

Throughout the pontificate of Pope Pius XII (1939-1958), the Holy Office under the able leadership of Cardinal Ottaviani maintained a safe Catholic landscape by keeping the wild horses of Modernism firmly corralled. Many of today's Modernist theologians disdainfully recount how they and their friends had been "muzzled" during this period.

Yet even Ottaviani could not prevent what was to happen in 1958. A new type of Pope "whom the progressives believed to favor their cause"²³ would ascend to the pontifical chair and would force a reluctant Ottaviani to remove the latch, open the corral, and brace himself for the stampede.

However, such a state of affairs was not unforeseen. At the news of the death of Pius XII, the old Dom Lambert Beauduin, a friend of Cardinal Roncalli, the future John XXIII, confided to Father Louis Bouyer: "If they elect Roncalli, everything would be saved, he would be capable of calling a council and of conse-

crating ecumenism.”²⁴

And so it happened. Cardinal Roncalli was elected and called a council which “consecrated” ecumenism. The “revolution in tiara and cope” was underway.

Pope John’s Revolution

It is well known and superbly documented²⁵ that a clique of liberal theologians (*periti*) and bishops hijacked Vatican Council II (1962-1965) with an agenda to remake the Church into their own image through the implementation of a “new theology.” Critics and defenders of Vatican II are in agreement on this point.

In his book *Vatican II Revisited*, Bishop Monsignor J. Wycislo (a rhapsodic advocate of the Vatican II revolution) declares with enthusiasm that “theologians and biblical scholars who had been ‘under a cloud’ for years surfaced as *periti* [theological experts advising the bishops at the Council] and their post-Vatican II books and commentaries became popular reading.”²⁶

He notes that Pope Pius XII’s encyclical *Humani Generis* (1950) had “a devastating effect on the work of a number of pre-conciliar theologians”²⁷ and explains that “During the early preparation of the Council, those theo-

logians (mainly French with some Germans) whose activities had been restricted by Pope Pius XII were still under a cloud. Pope John quietly lifted the ban affecting some of the most influential ones. Yet a number remained suspect to the officials of the Holy Office.”²⁸

Bishop Wycislo sings the praises of triumphant progressives such as Hans Küng, Karl Rahner, John Courtney Murray, Yves Congar, Henri de Lubac, Edward Schillebeeckx, and Gregory Baum, who had been considered suspect before the Council, but who are now the leading lights of post-Vatican II theology.²⁹

In effect, those whom Pope Pius XII considered unfit to be walking the streets of Catholicism were now in control of the town. And as if to crown their achievements, the *Orthodox Against Modernism* was quietly suppressed shortly after the close of the Council. St. Pius X had predicted correctly: Lack of vigilance in authority had allowed Modernism to return with a vengeance.

“Marching under a New Banner”

There were countless battles at Vatican II between the International Group of Fathers who fought to maintain Tradition, and the pro-

gressive Rhine group. Tragically, in the end, it was the latter, the Liberal and Modernist element that prevailed.³⁰

It was obvious, to anyone who had eyes to see, that the Council opened the door to many ideas that had formerly been anathema to Church teaching, but which are in step with modernist thought. This did not happen by accident, but by design.

The progressives at Vatican II avoided condemnations of Modernist errors. They also deliberately planted ambiguities in the Council's texts which they intended to exploit after the Council.³¹ These ambiguities have been utilized to promote an ecumenism that had been condemned by Pope Pius XI, a religious liberty³² that had been condemned by the 19th and early 20th century Popes, especially Pope Pius IX, a new liturgy along the lines of ecumenism that Archbishop Bugnini called "a major conquest of the Catholic Church," a collegiality that strikes at the heart of the papal primacy and a "new attitude toward the world"—especially in one of the most radical of all the Council documents, *Gaudium et Spes*.

As the authors of *The Permanent Instruction of the Alta Vendita* had hoped, the notions of Liberal culture had finally won adherence

among major players in the Catholic hierarchy and were thus spread throughout the entire Church. The result has been an unprecedented crisis of Faith, which continues to worsen. At the same time, countless highly placed Churchmen, obviously inebriated by the "spirit of Vatican II," continuously praise those post-Conciliar reforms that have brought this calamity to pass.

Cheers from the Masonic Bleachers

Yet, not only many of our Church leaders, but also Freemasons celebrate this turn of events. They rejoice that Catholics have finally "seen the light," since it appears that many of their Masonic principles have been sanctioned by the Church.

Yves Marsaudon of the Scottish Rite, in his book *Ecumenism Viewed by a Traditional Freemason*, praised the ecumenism nurtured at Vatican II. He said:

Catholics must not forget that all roads lead to God. And they will have to accept that this courageous idea of free-thinking, which we can really call a revolution, pouring forth from our Masonic

lodes, has spread magnificently over the dome of St. Peter's.³³

The post-Vatican II spirit of doubt and revolution obviously warmed the heart of French Freemason Jacques Mitterand, who wrote approvingly,

Something has changed within the Church, and replies given by the Pope to the most urgent questions, such as priestly celibacy and birth control, are hotly debated within the Church itself: the word of the Sovereign Pontiff is questioned by bishops, by priests, by the faithful. For a Freemason, a man who questions dogma is already a Freemason without an apron.³⁴

Marcel Prelot, a senator for the Doabs region in France, goes much further in describing what has taken place.

He writes

We had struggled for a century and a half to bring our opinions to prevail with the Church and had not succeeded. Finally there came Vatican II and we triumphed. From then on the propositions and prin-

ciples of liberal Catholicism have been definitively and officially accepted by Holy Church.³⁵

Prelot's statement deserves comment, since we must make the distinction between the Church and *Churchmen*. Despite any claims by Freemasons, it is impossible for doctrinal errors to be definitively and officially accepted by Holy Church, as such. The Church, the Mystical Body of Christ, cannot fall into error. Our Lord promised that "the gates of Hell shall not prevail against it" (Matt. 16:18). But this does not mean that *Churchmen*, even at the highest levels, cannot be infected with the liberal spirit of the age and promote ideas and practices that are opposed to the Church's perennial Magisterium.³⁶

A Break with the Past

Those conservatives who deny that various points of Vatican II constitute a break with Tradition and with previous Magisterial pronouncements—at least by ambiguity, implications and omissions—have failed to listen to the very movers and shakers of the Council who shamelessly acknowledge this.

Yves Congar, one of the artisans of the reform remarked with quiet satisfaction that "The Church has had, peacefully, its October [Communist] Revolution."³⁷

The same Father Yves Congar stated that Vatican II's *Declaration on Religious Liberty* is contrary to the *Syllabus* of Pope Pius IX. Regarding Article 2 of the *Declaration*, he said

It cannot be denied that a text like this does *materially* say something different from the *Syllabus* of 1864 and even almost the opposite of propositions 15 and 77-79 of that document.³⁸

Lastly, some years ago, Cardinal Ratzinger, apparently untroubled by the admission, wrote that he sees the Vatican II text *Gaudium et Spes* as a "*countersyllabus*." He wrote:

If it is desirable to offer a diagnosis of the text (*Gaudium et Spes*) as a whole, we might say that (in conjunction with the texts on religious liberty and world religions) it is a revision of the *Syllabus* of Pius IX, a kind of countersyllabus. . . . Let us be content to say here that the text serves as a countersyllabus and, as such,

represents, on the part of the Church, an attempt at an official reconciliation with the new era inaugurated in 1789."³⁹

The new era inaugurated in 1789 consists, in effect, in the elevation of the "Rights of Man" above the rights of God.

In truth, this comment by Cardinal Ratzinger is disturbing, especially since it came from the man who, as head of the Sacred Congregation for the Doctrine of the Faith, is now in charge of guarding the parity of Catholic doctrine. But we can also cite a similar statement by the progressive Cardinal Suenens, himself a Council Father, who spoke in terms of "old regimes" that have come to an end. The words he used in praise of the Council are the most telling, the most chilling and the most damning. Suenens declared, "Vatican II is the French Revolution in the Church."⁴⁰

The Status of the Vatican II Documents

For years, Catholics have labored under the mistaken notion that they must accept the pastoral Council, Vatican II, with the same assent of faith that they owe to dogmatic Councils. This, however, is not the case.

The Council Fathers repeatedly referred to Vatican II as a *pastoral* Council, a Council which dealt not with *defining* the Faith, but with *implementing* it.

The fact that Vatican II is inferior to a dogmatic Council is confirmed by the testimony of Council Father Bishop Thomas Morris, which at his request was not unsealed until after his death:

I was relieved when we were told that this Council was not aiming at defining or giving final statements on doctrine because a statement on doctrine has to be very carefully formulated and I would have regarded the Council documents as tentative and liable to be reformed.⁴¹

At the close of Vatican II, the bishops asked the Council's Secretary General, Archbishop Pericle Felici, for that which theologians call the "theological note" of the Council—that is, the doctrinal "weight" of Vatican II's teachings. Felici replied:

We have to distinguish according to the *schemata* and the chapters those which have already been the subject of dogmatic def-

initions in the past, as for the Declarations which have a novel character, we have to make reservations.⁴²

After the close of Vatican II, Paul VI gave this explanation:

There are those who ask what authority, what theological qualification the Council intended to give to its teachings, knowing that it avoided issuing solemn dogmatic definitions engaging the infallibility of the ecclesiastical Magisterium. The answer is known by whoever remembers the conciliar declaration of March 6, 1964, repeated on November 16, 1964. Given the Council's pastoral character, it avoided promulgating, in an extraordinary manner, dogmas endowed with the note of infallibility. . . .⁴³

In other words, unlike a dogmatic Council, Vatican II does not demand an unqualified assent of faith.

Vatican II's verbose and ambiguous statements are not on a par with dogmatic pronouncements. Hence Vatican II's novelties are not unconditionally binding on the faithful.

Catholics may "make reservations" and even resist any teachings from the Council that would conflict with the perennial Magisterium of the centuries.

"A Revolution in Tiara and Cope"

The post Vatican II revolution bears all the hallmarks of the fulfilling of the designs of *The Permanent Instruction of the Alta Vendita* as well as the prophecies of Canon Roca.

1) The entire world has witnessed a profound change within the Catholic Church on an international scale, a change that is in step with the modern world.

2) Vatican II's defenders and detractors both demonstrate that certain doctrinal orientations of and since the Council constitute a break with the past.

3) The Freemasons themselves rejoice that, thanks to the Council, their ideas have spread magnificently over the dome of Saint Peter's.

The Passion of the Church

Thus, the passion that our Holy Church is presently suffering is no great mystery. By recklessly ignoring the Popes of the past, our pres-

ent Church leaders have erected a compromised structure that is collapsing upon itself. Though Pope Paul VI lamented that "the Church is in a state of auto-demolition," he, like the present pontificate, insisted that the disastrous *aggiornamento* responsible for this auto-demolition be continued full-steam.

In the face of such "*diabolical diversionation*" (the term that Fatima's Sister Lucy employed to describe the present mind set of many in today's hierarchy) the only response for all Catholics concerned is:

- 1) to pray much, especially the Rosary,
- 2) to learn and live the traditional doctrine and morals of the Catholic Church as found in pre-Vatican II Catholic writings,
- 3) to adhere to the Latin Tridentine Mass where the Catholic Faith and devotion are found in their fullness, unaffected by today's ecumenism,
- 4) to resist with all one's soul the liberal post-Vatican II trends wreaking havoc on the Mystical Body of Christ,
- 5) to instruct others charitably in the Traditions of the Faith and warn them of the errors of the times,
- 6) to pray that a contagious return to sanity

may sweep through a sufficient number of the hierarchy.

7) to put great confidence in Our Lady and her power to reorient our Church leaders back to Catholic Tradition.

8) never to compromise.

"Only She Can Help You"

Since this present struggle is essentially a supernatural battle we must not ignore the supernatural helps given to us at Fatima in 1917. All concerned Catholics should faithfully follow the requests of Our Lady of Fatima and especially pray and work toward the consecration of Russia to the Immaculate Heart of Mary. This will be the key to destroying "the errors of Russia" not only in Russia but worldwide including within the Church. For in the promised Triumph of the Immaculate Heart the unrepentant agents of Liberalism, Modernism and Naturalism will all be gathered in a great ecumenical gathering with the Prince of this World to receive the communal head-crushing from the heel of the Queen of Heaven.

NOTES

- ¹ *The Catholic Encyclopedia*, Vol. 3 (New York: Encyclopedia Press, 1913), pp. 330-331.
- ² Rev. E. Cahill, S.J., *Freemasonry and the Anti-Christian Movement* (Dublin: Gill, 1959), p. 101.
- ³ See *Mysteries of the Church* by Dr. Richard C. Gebauer, *Athanasius and the Church of our Time* (Palmdale, CA: Christian Book Club, 1974), p. 39.
- ⁴ *Catholic Encyclopedia*, *The Russian Church and Revolution*, Vol. 2, original ed., 1859, reprinted by Circle of the Holy Resurrection, 1976. Miss Deane records these events in a 1976 book *The Anti-Christian Campaign* (Des Moines, Iowa: 1976), Tome III, pp. 1035-1092.
- ⁵ Michael Hayes, *The Liberty Campaign* (Kansas City: Angelus Press, 1992), p. 166.
- ⁶ Book by Mr. Hammond, *On the Freemasons* (Rockford, IL: TAN, 1978), par. 31. Miss Deane, *The Anti-Christian Campaign*, Tom III, Des Moines, Iowa: 1976, pp. 1035-1092. The full text of "The Permanent Instruction of the Anti-Christian Campaign" by Miss Dillip Grand Orient Freemasonry Unmasked (Dublin: Gill, 1885; Palmdale, Calif.: Christian Book Club, n.d.), pp. 51-56.
- ⁷ The most comprehensive of Catholic documents and encyclicals is Pope John Paul II's *Ex Celsa* and other documents against Liberalism, Modernism and Freemasonry in the 1960s and early 1970s by Pope John Paul II. The most important of these are collected in *The Pope's Own Modern Front: 10 Papal Documents* (Rockford: TAN, 1999).

- 9 Fr Denis Fahey, *The Mystical Body of Christ in the Modern World* (New York: Regina Publications, 1939), chap. VII
- 10 Quoted in *ibid.*, p. 116 (143)
- 11 Fr Vincent Mecci, *The Anti Christ* (Harrison, NY: Roman Catholic Books), p. 133.
- 12 Pope Pius X, *Paenitentia in Modernum* (par)
- 13 Fr Vincent Mecci, *The Antichrist* (cassette lecture) (North Haledon, NJ: Keep the Faith, Inc.).
- 14 Raymond Ducan, *Episcopate Co-optation: The Vatican Council of the Vatican* (Paris: Cedre, 1979), pp. 9-10
- 15 Gruber, *op. cit.*, p. 34
- 16 *Ibid.*, pp. 34, 35
- 17 *Ibid.*, p. 35
- 18 *Ibid.*
- 19 *Ibid.*, p. 36
- 20 *Ibid.*
- 21 A full account of this fascinating history can be found in Eric Michel of the Holy Trinity, *The Whore Truth About Emma Volume A: The Third Secret* (El Encino: Immaculate Heart Publications, 1990), pp. 257-304
- 22 *Ibid.*, p. 298
- 23 Vicomte Leon de Poncins, *Freemasonry and the Vatican* (Palmdale, CA: Christian Book Club, 1968), p. 14.
- 24 Bouyer, *Dom Lambert Beaudouin: A Man of the Church* (Casterman, 1964), pp. 180-181. Quoted by Fr Didier Bonnetier in *The Lourdes Movement* (Ed. F. Dehter, 1980), p. 119
- 25 Cf. Fr Ralph Wilgen, S.V.D., *The Rhine Flows into the Tiber* (New York: Hawthorne, 1967; TAN, 1985)

- Michael Davies, *Pope John's Council* (New York: Angelus House, 1977; Kansas City: Angelus Press, 1992) and Bishop Weiss (see next note) who sings praises of the reform.
- 26 Most Rev. Anthony Weiss, *Vatican II Revisited: Reflections by One Who Was There* (Staten Island, NY: Alba House, 1987), p. x
- 27 *Ibid.*, p. 33
- 28 *Ibid.*, p. 27
- 29 *Ibid.*, pp. 27-34
- 30 The ~~_____~~ of the hijacking of the Council by liberal prelates and theologians and the consequent sequences of this movement, can be superbly explicated by Fr. Ralph Wilgen, S.V.D., *The Rhine Flows into the Tiber* (New York: Hawthorne, 1967; TAN, 1985) and in Michael Davies, *Pope John's Council* (New York: Angelus House, 1977; Kansas City: Angelus Press, 1992)
- 31 This theme was asserted by liberal Council prelate Father Edward Schillebeeckx. He said: "We will express our *apologia*," was his word for the Council, "we will draw the implicit conclusions." Cited from the Dutch magazine *De Broom*, Nov. 16, 1965, in *Fr. Lamm* by Romano Amerio, Kansas City: MO Sarto House, 1996. Another quote or translation of the same ~~_____~~ from Fr. Schillebeeckx reads: "We have used ambiguous phrases during the Council and we know how we will interpret them afterwards." Archbishop Marcel Lefebvre, *Le Triomphe de la Confusion* (Chicago: Kansas City: Angelus Press, 1992), p. 106.)
- 32 Cf. Michael Davies, *The Second Vatican Council and Religious Liberty* (Long Prairie, MN: Neumann Press,

- 1992) for evidence that Vatican II's *Dignitatis Humanae*, particularly Art. 2, reflects a conflict with the views of Lefebvre. The article is accorded with the confirmation by the previous Council documents of Yves Congar. See p. 26 in this book.
32. Quoted in Archbishop Marcel Lefebvre, *A Quiet Letter to Catholic Culture* (Kansas City: Angel Press, 1992), p. 89.
33. *Ibid.*, pp. 88-89.
34. *La Cathédrale Libre*, 269; also Lefebvre, *op. cit.*, p. 100.
35. The great theologian Cardinal Henri de Lubac wrote (388-368) that the doctrine of Pope Innocent I leaves "not the slightest hope" of Pope Gregory VII the universal character of the Church. "We could wish that Innocent Pope Gregory II had the foresight to have the Pope recall all his decisions to the Pope, and to say that the universal customs of the Church but should he go against the universal custom of the Church he need not be followed. . . ." Cited from Father Paul Karetzky, S. D. M. Lay, *Understanding the Tradition of Roman Catholic Traditionalism*, 2nd edition (St. Francis Press, India), p. 29.
36. Lefebvre, *op. cit.*, p. 100.
37. Yves Congar, O.P., *Challenge to the Church of the 1970s*, p. 37. Fr. Michael Davies, *His Second Vatican Council and Renewed Liberty* (London: Praeger, MN: Neumann Press, 1992), p. 203.
38. Joseph Cardinal Ratzinger, *Principles of Catholic Theology* (San Francisco: Ignatius Press, 1987), pp. 38-382.
39. Lefebvre, *op. cit.*, p. 100.

40. Interview of Bishop Morris by Kevin Wore, *Catholic World News*, September 27, 1997.
41. Lefebvre, *op. cit.*, p. 107.
42. Dom Al. Cressa, Archbishop of Paris (1996-97) *Intervention*, Paris, Vol. 4, p. 700 in Maria Stake Guimarães, *In the Murky Waters of Vatican II* (Metairie: MAETA, 1997; TAN, 1999), pp. 111-112.

Appendix I

FREEMASONRY'S HATRED OF THE CATHOLIC CHURCH

The greatest impediment in discussing topics such as the *Alta Vendita* is that many people, Catholics included, refuse to believe that Masonry actually loathes the Church to the extent of warring a staunch, sophisticated campaign against it.

Yet evidence of Freemasonry's hatred of Catholicism and its avowed aim to destroy the Church is confirmed in Catholic and Masonic documents alike.

At the time of the French Revolution Masonry's well known battle cry was "to overturn Throne and Altar" — that is, monarchies and Catholicism. In the late 18th century Abbe Auguste Barruel, a former Freemason, wrote that "the object of their conspiracy is to overturn every altar where Christ is adored".¹

One of the most dramatic examples of

Freemasonry's hatred of Christ and His Church is found in the Declaration of the 1868 International Congress in Geneva and is recounted in Msgr. Dillon's superb book, *Grand Orient Freemasonry Unmasked*. Part of the declaration from that Congress reads

Down then with God and with Christ!
Down with the despots of Heaven and
earth. Death to the priests! Such is the
motto of our grand crusade.²

The Pontiffs vs. the Pagans

The great vigilant Popes of the late 18th, 19th and the first half of the 20th century were constantly sounding the alarm against the secret societies, their liberal principles and their hatred of Christianity.

In his book *Freemasonry and the Anti-Christian Movement* Father L. Cahill, S.J., writes

The Papal condemnations of Freemasonry are so severe and sweeping in their tenor as to be quite unique in the history of Church legislation. During the last two centuries Freemasonry has been expressly anathematized by at least ten different

Popes and condemned directly or indirectly by almost every Pontiff that sat on the Chair of St. Peter. The Popes charge the Freemasons with occult criminal activities, with 'shameful deeds,' with worshipping Satan himself, a charge which is hinted at in some Papal documents, with infamy, blasphemy, sacrilege and the most abominable heresies of former times, with the systematic practice of assassination, with treason against the State, with anarchica and revolutionary principles and with favoring and promoting what is now called Bolshevism [Russian Communism], with corrupting and perverting the minds of youth, with shameful hypocrisy and lying, by means of which Freemasons strive to hide their wickedness under a cloak of probity and respectability, while in reality they are the very synagogue of Satan, whose direct aim and object is the complete destruction of Christianity.³

Pope Leo XIII

Of all the Papal condemnations of Freemasonry, Pope Leo XIII's 1884 Encyclical

Humanum Genus stands unparalleled in strength and brilliance. A more complete and concise explanation and condemnation of the evils and errors of Masonry will not be found in any other magisterial pronouncement. Again and again in this encyclical, the Pope emphasizes that *the goal of Freemasonry is nothing less than the utter destruction of the Church and Christianity. He writes*

No longer making any secret of their purpose, they are now boldly rising up against God Himself. They are planning the destruction of the holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour.⁴

Pope Leo explains that since Masonry is based on Naturalism, it is anti-Christian in its essence. Naturalism holds that human nature and human reason are supreme, and that there are no truths revealed by God that men are bound to believe.

Naturalists deny the authority of the Catholic Church as God's voice upon earth, and there-

fore, 'It is against the Church that the rage and the attack of the enemies [Freemasons] are principally directed.'⁵ Pope Leo XIII refers to the testimony of well informed men both in the past and more recently who have "declared it to be true of the Freemasons that they especially desire to assail the Church with irreconcilable hostility, and that they will never rest until they have destroyed whatever the supreme Pontiffs have established for the sake of religion."⁶

He also points out that the Freemasons consider it lawful to "attack with impunity the very foundations of the Catholic religion, in speech in writing and in teaching."⁷

Pope Leo explained that one of their most powerful means of warring against the Church is their promotion of religious indifferentism⁸—the idea that it really does not matter which religion one belongs to. This undermines all religions, but Catholicism in particular since only the Catholic Church firmly teaches (and powerfully demonstrates) that it is the One True Religion established by God.

The Freemasons themselves boast that they were the driving force behind the "Declaration of the Rights of Man" and the French Revolution.⁹ Their intent is to lift civilization off of

its Christian foundations and place it on one of naturalism, in which God has no place. It was this corrupt goal that Pope Leo XIII referred to when he said, "To wish to destroy the religion and the Church which God Himself has established and whose perpetuity He insures by His protection, and to bring back after a lapse of eighteen centuries the manners and customs of the pagans is signal folly and audacious impiety."¹⁰

Therefore those who refuse to believe that Freemasonry is not working toward the destruction of the Church do so simply because they *do not want to believe*. The Sovereign Pontiffs and the Freemasons themselves provide abundant testimony of the Masonic hatred of and avowed war against the Catholic Church.

NOTES TO APPENDIX I

1. Vincent Meech, *Freemasonry and the Church* (Cassette lectures) (Montvale, NJ: Keep the Faith, Inc., 1987).
2. Msg. 15 on *Grand Orient Freemasonry Unmasked* (Dublin: Gill, 1885; Palmdale, CA: Christian Book Club, n.d.), p. viii.
3. Quoted in Fr. Denis Fahey, *Apologia pro Vita Mea: Brief Sketch of My Life Work* (Palmdale, CA: Christian Book Club).
4. Pope Leo XIII, *Humanum Genus: On Freemasonry*

- (TAN, 1978), par. 2.
 5. *Ibid.*, par. 12.
 6. *Ibid.*, par. 15.
 7. *Ibid.*, par. 14.
 8. *Ibid.*, par. 16.
 9. Fr. Denis Fahey, C.S.Sp., *The Mystical Body of Christ in the Modern World* (Palmdale, CA: Christian Book Club, 1939), ch. 5-8.
 10. Pope Leo XIII, *op. cit.*, par. 24.

Appendix II

THE OATH AGAINST MODERNISM

*Issued by Pope St. Pius X on September 1, 1910
 and required of all priests and philosophy and
 theology professors. Abolished in 1967.*

"I . . . firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day. And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (cf. *Rom.* 1:20), that is, from the visible works of creation, as a cause from its effects, and that, therefore, His existence can also be demonstrated. Secondly, I accept and acknowledge the external proofs of Revelation, that is, divine acts and especially miracles and

prophecies as the surest signs of the divine origin of the Christian religion, and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time. Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when He lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time. Fourthly, I sincerely hold that the doctrine of Faith was handed down to us from the Apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously. I also condemn every error according to which, in place of the divine Deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely. Fifthly, I hold with certainty and sincerely confess that faith is not a blind sentiment of religion welling up from the

depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our Creator and Lord.

"Furthermore, with due reverence, I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical *Pascendi* and in the decree *Lamentabili*, especially those concerning what is known as the history of dogmas. I also reject the error of those who say that the Faith held by the Church can contradict history, and that Catholic dogmas, in the sense in which they are now understood, are irreconcilable with a more realistic view of the origins of the Christian Religion. I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality—that of a believer, and at the same time of an historian; as if it were permissible for an historian to hold things that contradict the Faith of the believer, or to establish premises which, provided there be no direct denial of

dogmas, would lead to the conclusion that dogmas are either false or doubtful. Likewise, I reject that method of judging and interpreting Sacred Scripture which, departing from the Tradition of the Church, the analogy of Faith, and the norms of the Apostolic See, embraces the misrepresentations of the Rationalists, and with no prudence or restraint adopts textual criticism as the one and supreme norm. Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on an historico-theological subject should first put aside any preconceived opinion about the supernatural origin of Catholic Tradition or about the divine promise of help to preserve all revealed truth forever; and that he should then interpret the writings of each of the Fathers solely by scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents.

"Finally, I declare that I am completely opposed to the error of the Modernists who hold that there is nothing divine in sacred Tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact—one to be put on a par with the ordinary

facts of history—the fact, namely, that a group of men by their own labor, skill and talent have continued through subsequent ages a school begun by Christ and His Apostles. I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth which certainly is, was and always will be in the succession of the episcopacy from the Apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the Apostles from the beginning may never be believed to be different, may never be understood in any other way.

"I promise that I shall keep all these articles faithfully, entirely and sincerely and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus I promise, thus I swear, so help me God."

Text quoted from *The Church Teaches: Documents of the Church in English Translation*, Transl. and ed. by Jesuit Fathers of St. Mary's College, St. Mary's, KS (St. Louis: B. Herder, 1955; TAN, 1973), pp. 36-39.

PRAYER FOR THE CONVERSION OF FREEMASONS

O LORD JESUS CHRIST, Who showest forth Thine omnipotence most manifestly when Thou sparest and hast compassion, Thou Who didst say, "Pray for those who persecute and calumniate you," we implore the clemency of Thy Sacred Heart on behalf of souls, made in the image of God, but most miserably deceived by the treacherous snares of Freemasons and going more and more astray in the way of perdition. Let not the Church, Thy Spouse, any longer be oppressed by them, but appeased by the intercession of the Blessed Virgin, Thy Mother, and the prayers of the just, be mindful of Thine infinite mercy; and disregarding their perversity, cause these very men to return to Thee, that they may bring consolation to the Church by a most abundant penance, make reparation for their misdeeds, and secure for themselves a glorious eternity. Who livest and reignest world without end. Amen.

—*The Raccolta*

8th Edition, p. 410